Friends Bulletin

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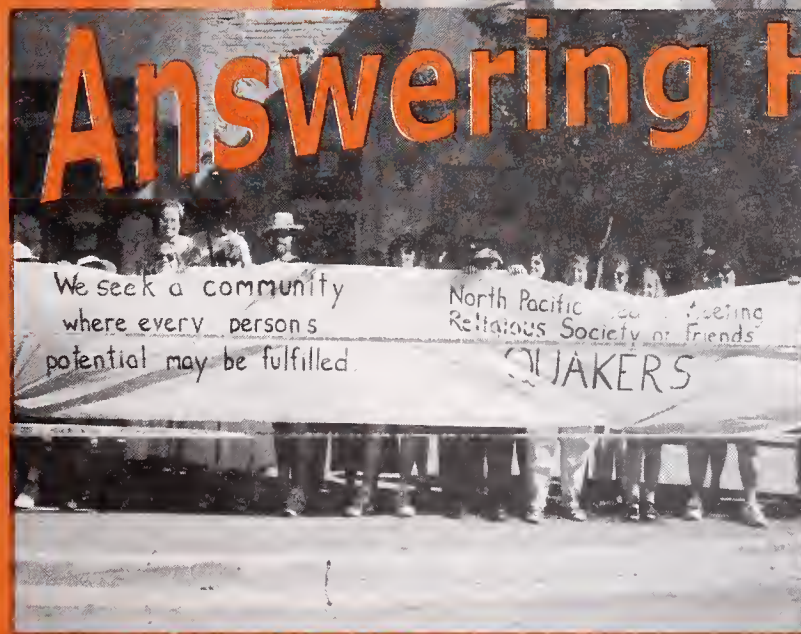
Answering Hate with Love



Friends Bulletin

The official publication of Pacific, North Pacific and Intermountain Yearly Meeting of the Religious Society of Friends (Quakers)
(Opinions expressed are those of the authors, not necessarily of the Yearly Meetings.)

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From the Editor

The Extraordinary Ministry of Ordinary People

Three days prior to the Aryan Nation march that took place in Coeur d'Alene, Idaho, during North Pacific Yearly Meeting's annual gathering, several hundred pounds of explosive material disappeared from a plant in Boise. There were reports that Ku Klux Klanners were coming, along with skin heads, and other antagonistic groups. The state and local authorities were extremely anxious about the possibility of a violent confrontation.

The day before the planned march, a somber group of Friends gathered together to discuss how best to respond to this event. The Steering Committee of Yearly Meeting decided that it would encourage Friends to attend the peaceful rally at Gonzaga University rather than the potentially dangerous march in Coeur d'Alene. But others, including the majority of Junior Friends, wanted to go to Coeur d'Alene as a non-violent witness against racism.

We listened to and learned from an impressive array of speakers. Eric Ward, the coordinator for the Northwest Coalition Against Malicious Harassment, warned us not to underestimate the power of hate groups. Scott Britt, a former neo-Nazi, told us how he had been recruited into a white supremacist group after being released from prison. His job was to recruit other white supremacists, particularly young people. He eventually "saw the light" and now works with groups like Communities Against Hate to help educate others about the dangers of Neo-Nazism.

I was undecided about what to do—I have no particular desire to be blown up or become embroiled in a racial confrontation. But when I learned that a group of Junior Friends were planning to go to Coeur d'Alene, my course became clear. I knew that I needed to be there as well, to offer support and to record their responses (see p. 32).

* * *

Was it chance, or a Higher Power, that brought us Duduzile ("Dudu") Mtshazo of Southern Africa Yearly Meeting during this outbreak of white supremacism? Dudu was invited eighteen months ago—long before the Aryan Nation march was scheduled. One thing I am sure of: for me, and for most Friends, Dudu was the high point of this year's annual gathering. Everywhere she went, she touched hearts and uplifted spirits. During the last meeting for worship, she spoke of our religious Society as the "whole body of Christ" in which each of us has a part to play. When we finally met, I thanked her for her message. She took both my hands, smiled, and thanked me for my work as editor of *Friends Bulletin*.

"What part of the body are you?" she mused aloud, still holding my hands. After a pause, she said, "I know. You are the circulatory system!"

This seemed an apt metaphor. After all, the job of a good magazine is to keep the Truth (as we know it) in circulation. But the really big job—serving as God's hands and heart and mind—is up to each of us as Friends. I am grateful that I can play my small part in this extraordinary "ministry of ordinary people."

Anthony Manousos

Cover: Ann Stever and Duduzile Mtshazo. Aryan Nation marchers and protesters.—Staff Photo

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Weaving a Tapestry of Peace in Southern Africa and Among Friends

The following is an edited version of the talk that Duduzile Joyce Mtshazo of Southern African Yearly Meeting gave at the North Pacific Yearly Meeting annual gathering in July, 1998. It includes most of the written text as well as some extemporaneous remarks she made about how she become a Friend. — Editor.

Portrait of Duduzile Mtshazo by Kathryn Willard (see photo below).

Dear Friends, I come in peace and bring you greetings of peace from Friends in Southern Africa, especially Friends in Johannesburg Monthly Meeting. I'd also like to greet you in my mother tongue, Zulu, in a peace greeting that I grew up knowing and using, but whose meaning I only now appreciate. It is a greeting that affirms and reminds us that we are the custodians of peace; therefore, we have certain responsibilities for peace.

Greeting: *Ukuthula*. Peace!

Response: *Akwande!* Let it multiply!

Enkosi: Thank you!

Let me thank you for inviting me to walk alongside you in your spiritual journey. I accepted with joy and humility—being reminded that Ann Stever had kindled the fire in me in 1980 when she, together with three other Friends, came to my country and made a small, but significant, contribution to peace. They rode on a segregated train with my very young sons, thereby desegregating it. Your invitation rekindled that fire which may have been fading and waning, especially in the euphoria of being "free at last."

But free to do what?

I hope not free to forget our custodianship and inherent responsibilities, but free to find new ways, creative ways, to continue that witness for peace. I feel the challenges are greater now than they were before 1994, to be able to translate freedom and rights into responsibilities. So, this tapestry is not just starting now, but started way, way back 2000 years ago when Christ charged us with the custodianship of peace: "Peace is what I leave with you. It is my own peace that I give you. I do not give it as the world does. Do not be worried and upset. Do not be afraid." (John 14:27).

The Peace Testimony

Our custodianship was further confirmed by those early Friends who felt so strongly moved to articulate their opposition to violence and war, their commitment to peace, that they wrote the peace testimony as you and I know and treasure it today. It was not sufficient just to write this statement, but they committed and translated it into actions and of course at a price. We know only too well the violent response that the peace testimony brought upon those early Friends. Violence was meted out to them to try and shake their faith, but these were people witnessing for God and weaving their bit of the tapestry as custodians of peace. Unshakable!

"Do not be worried and upset. Do not be afraid." As we witness for peace in a violent society, there are going to be moments of fear and worry. Sometimes we will be upset when those people walking alongside us—those people we trust—let us

("Weaving a Tapestry of Peace," continued on p. 28)

("Weaving a Tapestry of Peace," continued from p. 27)

down or betray us. We will be afraid because our own physical being is threatened by the violence that we oppose. This is part of life, this is part of the peace process. But we cannot let go! For the tapestry to stay together, each thread is crucial. Not just what ten stitches can do, but what each thread can do, helps hold the whole together.

My Personal Journey

I was born in a small country village by the name of Kingsley about five kilometers from a famous river called "Blood River" because it was the scene of a battle between the Afrikaner Voortrekkers and the Zulus. History tells us that the heroic Zulu warriors were so opposed to the invasion of their land by people with "transparent ear lobes" that they tried to swim across the river to drive them off, not realizing that these people had more deadly weapons than their short spears. So many Zulus were shot and killed while crossing that their blood turned the whole river red, hence the name. A monument stands there to honor the Afrikaners who fought and won this battle.

Every year on the 16th of December Afrikaners converged here to pray and thank God for that victory. The 16th of December was then made a public holiday called the Day of the Covenant. Now it is called the Day of Reconciliation. I am told that my great grandfather fought at this battle and survived. I don't know how. Maybe the current swept him away, or he ran away, I do not know. So that makes me very much part of that violence, and therefore of the peace process beyond that battlefield into the next millenium, so help me God.

In 1948, the National Party won the election and imposed their supremacist white rule. In 1950 as we came back from school, all the homes had numbers daubed in white paint. This was the beginning of "forced removals." Our peaceful village was now a "black spot," meaning it was surrounded by white farmers. Therefore, we had to be moved to an arid piece of land, a ghetto, together with other people from various "black spots." You can imagine the pain of that uprooting. The elders in the village tried to oppose it peacefully, but it was not to be. In 1960 they were moved very aggressively. People tried to escape and went in different directions, but there was no place to hide.

Every black person was in the wrong place at the wrong time in the rural and urban areas. The loss was not just the land and a sense of community for all these people, it was emotional, psychological, economic and social. I will not talk about the next bit of history for you know it all too well. The "long road to freedom," littered with casualties, imprisonments, harassment, and all the efforts to kill the human spirit. But the human spirit is God's spirit. You cannot kill it!

My journey and witness would not have been possible if it had not been for the spiritual nurturing of my meeting. They encouraged me to search for that inward spring and light that "flows and glows far behind of the shifting events of life," to find opportunities to serve.

Before becoming a Quaker, I attended a [segregated] Anglican Church. But I grew tired of the Anglicans. One Sunday during worship I started weeping—I didn't know why—but I never went back.

A few months later I was invited to the Quaker Meeting in Johannesburg. When I entered the room, no one made a fuss. The whites there treated me like anyone else. After worship, they served tea and I drank from the same cup as the whites. These Quakers seemed very strange. But I kept going back.

A meeting for worship was eventually held in my home, even though it was illegal for Whites to go into this part of Soweto.

I felt accepted as me by the Quakers. I felt the need to stay with these people, so I applied for membership. They gave me back my dignity. I don't need a fancy house. I am a child of God. It's ordinary people who did this.

Their civil disobedience and holding steadfastly to the Truth and speaking that Truth kept my spirit sweet in the face of bitterness and my heart strong when faced with despair and hopelessness.

They did not seek a "permit" to come to my home to pray with me and they did not respond to all the fear psychology that was being used to divide a people. But most of all, I give thanks to God for being the eternal source of their ministry.

The Ministry of Ordinary People

The peace witness of ordinary people is what we need to thank God for. God inspired his people inside and outside South Africa to continue weaving the tapestry of peace. Sometimes it puzzles me how a God-fearing people could believe that God loved only them, and they would continue to plunder and destroy without God saying to them stop. "Be still and know that I am God."

I am thankful for the witness of ordinary people such as:

- Nelson Mandela—serving a life imprisonment for his belief in justice and equality.
- Beuers Naudé—for his courage in speaking the truth about the Afrikaners and the Reformed Church with its supremacist doctrine against black people and people of color.
- Steve Biko—for trying to restore dignity and self-love to the African people through the Black Consciousness Movement.
- The young students in 1978 who just said "enough is enough" to Afrikaans as a forced medium of instruction in schools. Hector Peterson, eleven years old, paid with his life.
- The women for peace—sharing their dreams, their pain, across the color line and by so doing breaking the cycle of separate co-existence which brought about suspicion, hatred, and anger.
- Imiamo Yetha Sewing Club—using

("Tapestry of Peace," continued on page 34)

Threads in the Quaker Tapestry of Peace and Reconciliation

The following "threads," or themes, recently emerged on the Quaker-L listserv (as one Quaker E-mail network is called) and seemed relevant.

The Beauty of Diversity

As the discussion of Christianity, Quakers, and other religions has ebbed and flowed (mostly flowed) over the past weeks, the image of tapestry keeps coming to me. A great deal of energy has been going into describing, and in some cases defending, each of our particular threads, no two of which are identical. I have been alternatively moved, disturbed, and enlightened by these descriptions. Occasionally, I've been annoyed by attempts to classify and characterize the threads of others or to argue which particular patch of the tapestry has the fewest spots and blemishes or which is the best quality thread. Some of my annoyance comes from being confronted with my preference for dwelling on how others could best clean and repair their part of the tapestry and my unwillingness at times to get down to the hard business of doing my own cleaning and repair.

All this has helped me to understand the qualities of my particular spiritual and religious thread. And for that I thank all of you including those who have disturbed me who have a special place in my heart.

What I have been dwelling on in the past few days is the richness and diversity of our various threads and the delightful complexity of the tapestry of religious and spiritual expression that results. Sometimes it seems as if we become preoccupied with examining (and in some cases pulling apart) the threads and forget to step back to view the tapestry. As I step back and take in the view (including the small section that is Quaker-L), I feel a sense of awe over the sweep, intricacy, and power of God's work. Of course there are spots, blemishes, and stains sprinkled liberally throughout. Those are to be expected in anything woven out of human threads. I believe that no particular patch is completely free of dark spots and imperfections. And no thread is without the potential for some color and light. Even the ones which are mostly dark and very frayed have a place.

What would the world be like if all the threads in this tapestry were the same? For me there would be much less beauty.—*Vince Schueler, Olympia Monthly Meeting*

The Meeting Quilt

I've always been a fan of quilts. There's something about the way that they are made which pleases me. They are constructions of bits and pieces of light and dark cloth sewn together into a cover, which is then sewn onto a single sheet of cloth called the backing, enclosing some insubstantial fluff they call batting. When it is all put together these three very different things make a whole which is strong, warm, and beautiful.

There are different kinds of quilts. There are the masterpiece quilts. These intricate works of individual women make patterns of shapes and colors which are endlessly fascinating. There are other kinds of quilts, called album quilts, in which a group of quilters each contribute a square.

When I first started making quilts, I loved the work of the individual artist best. I loved it when the pattern was bold and the vision unified by a single artist. I didn't care much for the album quilts because they didn't strike the eye, the pattern tends to be regular blocks and there's always one that doesn't quite fit.

But as I grew to understand what these quilts meant, I found them more interesting. Album quilts were often gifts to a new bride from older women or to a mother from her grown children, and when you look at them closely, each block had its own integrity. Yet for all the lively detail lavished on the single block, it was still part of, subsumed to, the whole.

The third stage of my quilt education began after I had finished one or two. It was then that I learned to turn a quilt over and love the backing because it is only when you turn away from the bright individual colors on top that you can truly see the pattern of the stitches that hold the whole together. These patterns are wonderful things to behold. There is a serendipity about them for they are not as studied as the quilt tops. And only quilters know what they represent: hours of repetitious work, aching hands, and more than one stitch bound with a drop or two of blood.

It has come to me that my participation in Quaker meeting and meeting itself is very like a quilt. When I first began, I was mostly interested in my own experience in Meeting for Worship. What moments of true ministry I had came out of my individual relationship with God. The experience was giddy and exhilarating; but as I became truly involved with meeting, serving on committees and doing outreach, I began to see a new pattern. The quiet patient work of individuals working together produced a good that was greater than

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("Threads," continued from page 29)
what one individual could accomplish. Like an album quilt, the individuals of meeting submit their leadings to a group and a greater good results from it. The good is not just in the works that are produced, but in the growing ties of understanding and shared commitment between the committee members themselves.

These days, I seem to be involved with the backing of meeting—with feeding meeting and caring for the property—those committees whose work is to hold the meeting together.

It is largely invisible work, which very much suits me at this stage of my life, but it is a place from which you can see the patterns of Meeting life. It is very gratifying because your work seems to hold the whole together.

All of us have a place in the meeting quilt. All of us move about: sometimes serving the back, sometimes being the cover, sometimes being the threads that tie one side to the other. I am grateful that my leading to be part of the backing can support those Friends whose individual ministry leads them off on perpetual quests, with specific design and colors. What binds us all together is not just the threads of effort and blood, but that, as a result of being a part of Meeting itself, each of us is touched by the unseen part of quilt, the mysterious and insubstantial Spirit. As we contain it, it spreads warmth and comfort and strength through our lives. We can roll ourselves up in our quilt and be protected. We can offer its protection to those in need. We are many pieces, but as a whole, we are strong, warm, and beautiful.—*Sharon Doyle, Orange Grove Meeting.*

Responding to Racist Remarks

The question was raised on Quaker-L about to how to respond non-violently to racial comments. If you would like to contribute to this dialogue about race, please send your comments to the editor.

This is a question I've struggled with for many years. My sisters both married black men and so all my nieces and nephews are mixed. My brother and I both chose non-white spouses. My second husband is Jewish.

My response depends on the situation and my sense of why the person has made such a hurtful remark. I try to speak from love and to speak truth. In general, I don't think it's OK to let a remark pass unchallenged. However, if I can't let go of my anger, I usually don't say anything. I rarely find it productive to speak from anger. (One way I temper my anger is to meditate on my own prejudices and all the hurtful things I've said over the years.)

Sometimes, a simple "Why on earth would you say something like that?" or "I have a number of black family members whom I love dearly. Please don't say anything like that in my presence again" suffices. In the more serious situations, I feel God has been with me directing my words. I was reminded of an example of this recently.

My father bitterly opposed my sisters' marriages. When my first niece was 18-months old, my sister asked me to accompany her on a visit to my father so that he could meet his first grandchild. I phoned my father to let him know of our plans and he angrily said, "That black baby's not setting foot in my house." From somewhere inside of me, I retorted: "She's only half-black, so we'll stand in the doorway and hold the white half of her inside the house."

It was absolutely the right thing to say, and to this day I thank God for giving me that ministry. It stopped my father in the middle of his rage and made him think. We had a good visit. When he ignored my niece after our arrival, she toddled right over to him and tugged on his trousers and he just melted at the sight of her big, brown eyes and long lashes, inherited from him no less!

—*Kathy Rayburn, Santa Barbara Friends Meeting.*

What Kathy had to say touched a responsive chord with me because at one point my sister dated a black man from an Ethiopia. He was computer programmer, and a definite improvement over the obnoxious white man my sister had dated previously, so I was quite pleased. But my mother, a Scottish woman with old-fashioned attitudes, was horrified. She had grown up in a Manchester slum where the only black men she had seen with white women were pimps.

Each time I visited my mother, she gave me a tirade about my sister and her new beau, but I had learned an important secret from Friends. Instead of "fighting back" with my own strongly held liberal opinions, I simply said, "Do you want to hear what I think." My mother usually screamed, "NO!" So I just said, "Okay. You tell me what you think." I said this quietly, without sarcasm, and my mother was amazed. I had become a "good listener"!

When my sister's birthday took place, I invited my sister and her beau to an Ethiopian restaurant. My mother learned of this and became so curious

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("Responding to Racist Remarks," continued from page 30)

she began asking me questions. I told her that my sister's new friend was quite intelligent and behaved like a gentleman. My mother kept asking more and more questions until finally she decided to invite him over so she could check him out herself.

My mother and he got along fine, but my sister later decided to drop him for someone else. Still, it was a good experience for the whole family, and a good lesson for me in the power of listening and waiting for the Spirit to give us the words we need to bring some Light into a difficult family situation.—*Anthony Manousos, Whitleaf Meeting.*

Many members of my affirmatively African-American family are of fair complexion with straight and curly hair. We are often assumed to be NOT African-American; and racist, often anti-African American, remarks are shared with us. I have developed a response which others may find useful in responding to such comments. It is also useful in reacting to insulting remarks of non-racial content, such as unkind personal remarks whispered conspiratorially under the breath. Here is the response:

Look the person directly in the eyes (not with hostility, but with wonder and curiosity), and ask in a voice loud enough to be heard (not yelling, but breaking the conspiratorial whisper), and say, "I don't understand. Please explain what you mean."

As long as the remark is indirect or somehow socially encoded, I continue to ask for a more detailed explanation. If, or when, the person has to explain directly and in detail what they are trying to say by implication or inference, they usually become much more uncomfortable making the racist remark. When they persist, I simply say, "You know, I couldn't disagree with you more. I have never heard a compelling argument in support of such a position."

I don't feel it is useful or necessary to reveal, at those times, that the speaker has spoken to a member of the very group s/he is insulting.

This is because I hope to leave the impression that many people, most people, hopefully, are insulted by racist comments... not just members of the group being attacked, or those having a personal relationship to them.

Derogatory comments, in my experience, whether racist in nature, or just unkind in general, seem to require a sympathetic co-conspiratorial listener.

When you, as listener, refuse actively to be that listener, the comments seem to wither away.—*Amhara Powell, Orange Grove Meeting*

Blood Brothers

By Dmitri Mihalas, Boulder Meeting

I still remember ...

On a busy sidewalk
in front of a big L.A.
department store
a Mexican-American vet
with both legs
gone above the knees
sits on a little wooden frame
with rollers,
selling pencils from a cup.
Occasionally someone
drops in
a nickel or a dime.
He says "God bless you."
Nobody ever takes a pencil.
I watch him shyly.
Being just a little kid
I have no money.
He smiles at me.
I look into his eyes.
They are brown
soft
beautiful.
Just like mine.

Two young black toughs
fight outside the rear gate
of our high school.
One pulls a knife
slashes the other
runs in fear.
The wound is not deep
but there's a lot of blood.
Bright red
sticky.
Just like mine.

The old black man
who worked
as my grandfather's
dishwasher
while I was in college
apologizes for missing
a few days work.
He says it's because
his wife just died
and immediately
breaks into deep sobs.
My granddad holds him,
tries to comfort him.
I see his big wet tears
splashing on the floor.
Just like mine.

Friends Protest Aryan Nation Parade

Discussion group prior to March

Left to right: Peter Bakke, Sarah Wildflower, and Mary [illegible]

Nancy Renk—Staff photo

By Anthony Manousos
Whitleaf Meeting

Over ninety white supremacists, including Klu Klux Klanners, skinheads, and members of the Aryan Nation, marched at Coeur d'Alene, Idaho, on July 18. They were outnumbered by the police and protesters.

Thirty six Quakers joined a group of Buddhists and others to protest the march. Ten of the protesters were Junior Friends. Micah Bear, a Junior Friend from Eugene, pointed out that another fifteen or so Junior Friends wanted to participate but could not because of the "parent rule" requiring that all under-age protesters be accompanied by a parent.

One of the organizers of this event was Eric Ward, coordinator for the Northwest Coalition Against Malicious Harassment. When asked, "What was your biggest challenge in organizing this protest?" Eric replied, "Getting clergy involved. The Unitarians, United Church of Christ and the Quakers responded. But many clergy have been indifferent.".

Nancy Renk of Sandpoint, Idaho, became the unofficial organizer of the Quaker contingent. After the protest ended, I asked her how she felt.

"I feel great relief that we are all safe," she replied. "I also feel a lot stronger. My faith is strengthened, and I feel a positive power. I wanted to show that there is more to Idaho than racists and potatoes."

I also asked some of the Quaker youth who attended the protest, "Why did you come?" Here are some of their responses:

Peter Bakke, Multhomah Meeting: I came because I think it's important for youth to show we don't support the Aryan Nation marchers since a lot of their material is targeted towards our age group.

Sarah Wildflower, Salmon Bay: I feel it's important to have a nonviolent protest. The whole Junior Friends group is supportive of us and wanted to be here. We support friends of other races. We can choose, but they can't choose, how other people treat them.

(Friends Protest," continued on page 33)

North Pacific Yearly Meeting Minute on Environmental Concerns

"Centered in that of God within us, we are moved to cherish and live in harmony with the earth, including all its inhabitants, and to conserve and rightly share its resources."

NPYM also agreed to two action items:

• to establish a network of correspondence of interested Friends to share, exchange and publicize actions and ideas for the yearly meeting, monthly meetings and individual Friends to carry out, provide resources and support to one another and our meetings, and organize activities to accomplish these,

• to commend queries for Friends' consideration during the coming year. Meetings were asked to report their responses to YM Steering Committee in May 1999.

1. Do we seek to transform our daily lives to minimize consumption?
2. Do we strive to adopt attitudes and behaviors that increase our awareness of our interconnectedness with all things?
3. Do we look to the Divine for strength as we courageously face the grief and despair associated with confronting problems of this magnitude?
4. Do we daily remind ourselves of our connections with people, other creatures, and all that sustains life in a way that brings joy, thankfulness and nourishment into our lives?
5. Do we seek guidance in the Light for ways that we may lead and participate in actions which both facilitate healing the earth and inspire others regarding the urgency of this healing?
6. Do we work to create the conditions of peace, such as the right sharing of the world's resources among people everywhere?

The network is not intended to replace any existing organization (like FCUN). It will function with an absolute minimum of formal organization. When they contact the convener indicating their willingness to join, members will be listed and the list will be distributed only to the members. They may then send each other information and ideas as they wish. The convener will compile these ideas from time to time to be reported to the Yearly Meeting. He will also compile lists of resources from FCUN and elsewhere. If members express interest, they may organize activities in appropriate places and at appropriate times.

The idea was developed after discussion at 1997 Annual Session which clearly showed that Friends outside the I-5 corridor felt isolated and unsupported by Friends in their environmental concerns. This seems to be the best way to support and encourage them without burdening the already very active Yearly Meeting committees.

For more information, Friends may contact the convener, Jonathan Betz-Zall, at 302 NW 81st St, Seattle, WA 98117, jbetzzall@igc.org

("Friends Protest," continued from page 32)

Mary Tormey, Sandpoint (Idaho): I believe that we are all equal and should stand up and show people that we care. We can't stand by and be intimidated by the KKK or anyone else.

Police arrested 23 people on charges ranging from carrying a concealed weapon without a permit to battery and inciting a riot. Some ugly words were exchanged during the parade, but no one was hurt. It cost the state, county and city an estimated $125,000 to provide public safety for the 25-minute march.

Meanwhile, at Gonzaga University, a crowd estimated at around 800 attended a peaceful rally called "Hands Across the Border for Human Rights."

The keynote speaker at the rally was Holocaust survivor Eva Lassman. She told the crowd, "Hitler may be dead, but his philosophy is unfortunately still alive."

Many Junior Friends who could not attend the protest in Coeur d'Alene joined in a "Lemons to Lemonade" fund drive. Over $28,000 was raised to do human rights work. Plans for using the money include building a Holocaust memorial statue in Coeur d'Alene.

(Some of the information for this article came from the *Seattle Times* and the *Spokesman-Review*.)

("Tapestry of Peace," continued from page 28)
diverse skills to bring bread to their children daily and to keep their families together.

- Free the Children Alliance—for their efforts to inform the nation and create the awareness that children were imprisoned and the police were denying this. As their campaign intensified, the police did produce the children and the mothers of the children were able to be joined to their young children again—some being as young as eight or nine years old.
- The witness of Elizabeth Pearson from Albany, New York—her solo ride in a 3rd class coach from Johannesburg to Cape Town, to join in a peaceful protest against the imprisonment of children. She was joined by her two friends—one a Buddhist nun, the other a Roman Catholic. The Buddhist nun fasted for forty days. All three beat their drums for forty days and prayed.
- The witness of those Friends who stayed at the base camp in Koinonia, while I went together with others to hold a meeting for worship outside a prison where three of our attenders were imprisoned.
- The witness of the American Friends Service Committee representatives who rode and challenged segregation in trains from Johannesburg to Pretoria.
- The witness of those people who participated in Koinonia—sharing of meals in each other's homes and cultures as a celebration of our diversity and oneness with God and God's creation.

What Is God Calling Us To Do Today?

We are gathered here today to seek God's will for us. Each one of us is a part of the whole body of Christ. We are called to serve with love and with joy. We are called to create, sometimes called to destroy. For example, apartheid and all its inherent evils had to be destroyed, but what really destroyed it—and hopefully it will not rise again in another form of black supremacy—was the love of God manifest in his servant Nelson Mandela.

To be incarcerated for 27 years, brutalized, dehumanized, and demonized the way he was, but to come out and say, "Let us forgive and work towards being reconciled one with the other," is a miracle that none of us believed could happen.

The nationalist government thought that they were destroying the man and all that he stood for. But the opposite happened. They made him larger-than-life and made his cause known even to the youngest child. My nephew who was four at the time of Mandela's release knew him and would call me when he saw him on the television screen.

God works in most mysterious ways. Why? Because he uses ordinary people, people in our own streets and neighborhoods, and in our own meetings.

Ruth Fawell says, "God confronts us in our fellow men and women, along the road of life." This could be in our homes, in our meetings for worship, in the skin head, on the march in Coeur d'Alene. If we believe there is that of God in everyone and are seeking to be "patterns of love as we try to walk cheerfully," can we deny that God dwells in Aryan Nation marchers? Can we deny that even those who stand and mark the time are also marching with us as Christian soldiers?

The tapestry we are weaving is a very colorful one. Different textures and a pattern not clear to us will emerge. None of us can say "no" to the color orange or purple. That is for the weaver to decide. We are the yarn in this great loom.

We are not called to weave this tapestry merely at certain times of day. Nor are we called to weave it when we are invited to be a Friend in Residence, or when we are clerks....but we "are woven into the very fabric of our being" We are called to be that very peace. We are the tapestry.

Individuals are the yarn, the multitextured, multicolored yarn of the global family. They are the ones who having learned to love themselves will love the other members of the family. The individuals will keep searching for the meaning and significance of life. They are the ones who will keep illuminating the path of others, acknowledging that their own path is illuminated by the other person. They will forgive because they have been forgiven.

So, dear Friends, you must be asking, "What is it that we are going to be doing in the next millenium?" To that my answer is, "Nothing that you are not doing today or have not done before." But you are now called to do it with more tenderness towards one another, with more love and gentleness, with fresh commitment, to humbly ask God for guidance. "Lord, what do you want me to do today?" Listen obediently and patiently because you may be called to be different, not to do what your head or your F/friends tell you to do.

You will be called to search inwardly and purge the blockages that clog the flow of the Spirit. You will address your own racist attitudes in yourself. You will be bathed in the love of God so that you cannot give anything else but Love.

Quakers are not called to weave the tapestry of peace alone. This is much too large a task for us. We have our part to play, coming from our rich heritage of peacemaking.

But we travel this path in the presence of God. As Howard Thurman said, "In the presence of God, there is neither male nor female, white nor black, Gentile nor Jew, Protestant nor Catholic, Hindu, Buddhist, nor Muslim, friend nor foe, but a human spirit stripped to the literal substance of itself before God."

May "God's peace which is far beyond human understanding keep your hearts and minds safe in union with Christ" well into the next millenium (Phillipians 4:7).

Enkosi! ◻

North Pacific Yearly Meeting Epistles

North Pacific Yearly Meeting of the Religious Society of Friends Gonzaga University July 19, 1998

Duduzile "weaving peace" with NPYM Friends —Staff Photo

Greetings to Friends everywhere from our 26th annual session, meeting on the campus of Gonzaga University in Spokane, Washington, in July, 1998, with 363 Friends present, including 103 children and Junior Friends.

Our theme, Weaving a Tapestry of Peace, was illuminated by Duduzile Mtshazo of Southern Africa Yearly Meeting, our Friend in Residence. She spoke to us of the toll that apartheid has taken on her country and on herself. She told us of the forced relocation of her peaceful village, the heroism of the student uprising, and the courage of the women's witness against the imprisonment of children. She told of her painful realization that her silence and fear made the laws come alive in her heart and on the statute books. Apartheid felt too huge a problem, and she too insignificant to be able to have an impact.

Among the influences that changed her belief was the Quaker Meeting in Johannesburg, which accepted her with simple equality, serving her tea in the same cups they used and coming to her home in Soweto for mid-week worship, although it was illegal and considered dangerous. A second influence was the 1980 visit of an interracial American delegation from AFSC, which included our clerk Ann Stever. This travel gave Dudu courage to complete the circle of traveling by coming here. Dudu reminded us to listen for God's leadings and to do what we're called to do. When our leadings differ, we should not see it as a division, but as being called differently. She hoped we could find a new dyė to replace the bloodshed that has dyed far too many strands of the tapestry of peace.

The origins of the Minute on Environmental Concerns is a rich example of the Quaker tapestry in the making. Boise Valley Friends initially sent a Minute to NPYM for seasoning in 1996. The minute bears the seasoned weaving efforts of our monthly meetings, coordinated by University Friends Meeting. With the Minute are queries and suggested actions for Meetings and individuals. The approved Minute reads:

Ethen Perkins (Eugene Meeting) and Eric Ward (Coordinator of the Northwest Coalition Against Malicious Harassment) at the Coeur d'Alene March—Staff Photo

"Centered in that of God within us, we are moved to cherish and live in harmony with the earth, including all its inhabitants, and to conserve and rightly share its resources."

Our theme was made particularly significant by a march of the neo-Nazi Aryan Nation which took place in nearby Coeur d'Alene, Idaho, during our sessions. While we did not want this issue to take over the Annual Session, we did want to respond. We took our lead from a thoughtful minute from Junior Friends and from the NPYM Steering Committee suggestions. A workshop to prepare Friends for nonviolent responses helped many think through their leadings in response to the march. Although the Aryan nation compound has only about 20 members, other like-minded groups were expected, as were numerous protest groups who planned to stop the march. In this explosive situation several human rights oriented groups planned to present a peaceful, nonviolent presence. About 30 Friends, including several Junior Friends, joined in a prayer circle and then caravaned to the march and joined those witnessing for human rights. They took a Quaker banner saying "We seek a community where every person's potential may be fulfilled." Less than 100 people marched past hecklers and peaceful demonstrators. The march was brief and thankfully without incident.

At the same time, a Hands Across the Border Human Rights Rally was held on Gonzaga campus. We considered this rally as one of our interest groups; many of our Friends joined in

("NPYM Epistles," continued on page 36)

("NPYM Epistles," continued from page 35)
it and heard the music and inspiring heartfelt messages of hope from elected officials, tribal members, and a holocaust survivor.

Throughout our gathering together and our discerning what our responses would be, we were spiritually grounded and deepened in the Light, whether we marched, rallied, did committee work, attended interest groups or rocked babies.

As part of our community building we stitched a Peace Quilt while informally talking with Duduzile Mtshazo. The quilt, of some 100 squares, will be sent with her to Southern Africa Yearly Meeting.

We send this epistle to you, our Friends around the world, in hopes of weaving our meetings into a single tapestry of peace.— *Ann Stever, Presiding Clerk*

Dancing to the tune of "Simple Gifts" at NPYM's Creativity Night

North Pacific Yearly Meeting, Junior Friends Epistle

This year Junior Friends camp was held at Dwarshek State Park in Western Idaho. People arriving on Saturday July 11th and Sunday July 12th. We were met with the spiritual and joyous energy that the group let out. After acquainting ourselves with the beautiful surroundings, the first thing we did was to discuss the upcoming Aryan Nations march, which was scheduled to run through the streets of Coeur d'Alene on Saturday July 18th, as well as having a Worship Sharing on this frightening matter. This threatening march and the racist message that Aryan Nations members planned to deliver led the Junior Friends to have many Worship Sharings and serious discussion on the matter, all through camp.

On Monday, our first business meeting took a change in direction and the issue of Sexuality and its effect on Junior Friends was discussed. No decisions or guidelines were made on the matter, but after discernment, many of us gained decisions and guidelines within ourselves. We recognize adults' concern regarding closeness and sexuality within the Junior Friends and realize that mistakes on this issue could disrupt the sense of community within the Junior Friends. Because of this we defined and clarified the "NO SEX" policy within our code of conduct.

As part of our focus on prejudice and the Aryan Nations march, on Monday night we all took part in exercises put out by the 'Alternatives to Violence Project' to raise our awareness of prejudice and white privilege. On Tuesday, Eric, Michelle, and Scott from the Northwest Coalition Against Malicious Harassment spoke to us. Their presentation raised our awareness of White Supremacy and the works of the Aryan Nations, which in turn sparked a search for clarity as to whether or not the Junior Friends should protest peacefully in Coeur d'Alene or attend the peace rally at Gonzaga. One of the members of our group spoke of using spiritual discernment on this choice, which also spawned large interest in Quaker process throughout the week.

The Friend in Residence of Annual Session, Duduzile Mtshazo from South Africa, spent Tuesday night with the Junior Friends and talked on Wednesday about her experience with the apartheid and her realization that the most oppressive person in her life was herself. This immediately sparked a business meeting discussion about the Aryan Nations March; and it was decided that the choice to go to Coeur d'Alene should be made in the spirit of ourselves, not in the spirit of the group. Other options of activism were discussed, such as the peace rally at Gonzaga and the Lemonade Fundraiser to support activist groups, and it was made clear that the group would respect and support a person's choice of action as long as it was reached through spiritual discernment.

Somehow among all their weighty issues, the Junior Friends found time to swim in the reservoir and play Fun games of Ultimate Frisbee and we just remembered to relax a little and have fun. As usual, campfire proved to be a moving experience for all where the group joined in spirit as we truly experienced the deep connection that we hold as a group.

We arrived at Gonzaga on Thursday. On Friday during business meeting, Nancy Renk spoke of the possibility of violence at the march and the Yearly Meeting's stance on Junior Friend involvement in Coeur d'Alene. We affirmed our support of our members, no matter what their final choices were and discussed alternative actions to take on Saturday on campus. Caroline Wildflower and Bonnie Tinker facilitated a workshop on nonviolent activism which was strongly recommended for anyone interested in going to Coeur d'Alene. The workshop was followed by a meeting in which the adults planned organization and preparation for Saturday's march. Many Junior Friends felt belittled and unsupported because of their age when told that anyone under the age of 18 would not be allowed to attend

("Epistles," continued on page 37)

("Epistles," continued from page 36)
without the presence of their parent. This struck Junior Friends as a lack of respect for our leadings as any liability issues could have been worked out by the meeting. In fact they were eventually, but it became clear that Junior Friends under eighteen, with parental permission, would have gone with or without the support of the meeting. Feelings of lack of respect for our discernment process were shared, not only by Junior Friends who were unable to go, but also by those who were persistent enough to attend, and by those whose leading to stay felt unrecognized because it was treated as the only acceptable option for Junior Friends. We were saddened that we were unable to make a stronger showing at the march because the Aryan Nations target our age group specifically for recruitment. This sadness was heightened as those of us in attendance watched an eight-year-old girl march down the street, hand in hand with her mother, most likely doomed to a life of prejudice and hatred. To continue our support for diversity as well as our opposition to oppression a group of Junior Friends set up a lemonade stand and gathered pledges through Spokane for the "making lemonade campaign." All told, we raised approximately $1,000, which is 1/28 of the total sum of all efforts in this fundraising campaign. All in all, ten Junior Friends attended the march while the rest held them in the light and participated in a variety of activities in Spokane, such as the lemonade campaign, meetings for worship, and the celebration of diversity, "Hands Across the Border," at Gonzaga University.

At yearly meeting there was a concern about where the Older Junior Friends fit into the group. To address this issue, they formed their own worship sharing group and discussed a variety of feelings and goals, involving growing old in the Junior Friends. The rest of the group broke off into a more conventional worship sharing group.

On Saturday night the Junior Friends had their annual dance, which went very well and was fun for all.

Over the course of the week, the Junior Friends have had their beliefs and values challenged and affirmed, as we experienced another year of our intense bond, sense of community, and spiritual growth.

North Pacific Yearly Meeting Central Friends (Grades 6-8) Epistle:

We did a lot of fun stuff and got really tired ha, ha! The Friend in Residence visited us and talked about racism and South Africa. She was cool.

We spent two hot afternoons on inner tubes and the raft and in the river.

When you're swimming in the river on a hot day, don't call people crud monkeys.

Children's Program at NPYM Creativity Night — Staff Photo

North Pacific Yearly Meeting, Intermediate Friends (3rd-5th Grade) Friends Epistle

A parachute toss to make your stomach jiggle like jello and then drop to the bottom of a deep dark pit, the chute makes a huge plastic dome, smooth and slick like a rounded slide.

The landing was a big canvas bag filled with paper; in two sections—gathers you up then drops you down; a giant fluffy pillow with a hole that broke through to a canvas sheet on concrete; a giant marshmallow. Games played with friends. Types of tag never heard of before: medusa eye tag, partner tag, rock/paper/scissors tag, and toilet tag.

Swimming at the local public pool. Watching people splash down off of the waterslide, then duck under to watch them land. Walking from the shallow to deeper to see how deep I am. Hanging on Grandpa Miller. Swimming to people I know, secretly, and poking them, then swimming away to stand up. Learning that items left out in locker rooms can, sadly, disappear.

Stories by Dr. Seuss calmed us and helped us learn about different concepts.

Designed Peace paintings for a mural. Scenes of peaceful places and thoughts.

The IMAX theatre. A show on Mt. Everest. Avalanches, coolness, sadness and hardship. Such a long walk for a movie.

The Ugly Duckling mimed before the entire gathering; embarrassing for some, fun for all. Someone's mom laughed.

Gordian Knot—a challenging human knot of hands teamwork or no success, stepped on toes, pulled on fingers and finally succeeding as a group.

North Pacific Yearly Meeting, (Kindergarten Friends-2nd Grade) Epistle

We are Maya 4; Lilly 6; Liane 6; and Malia 4. We met in Spokane, Washington in July. It was hot hot, hot, hot, hot, hot! We did lots of things. We found ladybugs, an inchworm, and spiders. We visited a park and watched someone catch a fish. We decorated our own T-shirts with lots of colors and glitter. We made quilt squares to give to the "Weaving Peace" quilt which is going home with our Friend in Residence to South Africa. When we got so hot and thirsty we thought we might cook, our friend Joe the ice man brought us cool drinks and ice. We made our own ice creams with our own stirring hands. It was yummy! Our theme was "Fruits of

("NPYM Epistles," continued on page 42)

Bringing Quaker and AFSC Youth Together In Quest of Peace

Left: Alisa Bieber. Center and right: AFSC and Quaker youth

By Alisa Bieber,
University Meeting

Sometimes, geography doesn't matter much. I grew up through the Junior Friends program in Philadelphia (only we called it Young Friends), and when I moved to Seattle and first attended the Junior Friends programs at Quarterly Meetings out here on the West Coast, I was amazed that I felt right at home. Games of wink, friendly faces, and piles of warm bodies abounded. I had moved to Seattle to participate in the University Friends Meeting's QUEST (Quaker Experiential Service Training) program, as a volunteer with the American Friends Service Committee. AFSC had its eye on developing a way of connecting youth in the region; youth involved in Junior Friends as well as youth participating in the existing AFSC Youth Programs. They asked me to pick up a process that had started before my arrival to reach out to Quaker youth and work towards cooperation with other youth programs.

The AFSC already has a diverse assemblage of youth programs. The Seattle-based Youth Leadership Development Program works through the schools with predominantly African-American young people, while its sister program, Gay, Lesbian, Bisexual, Transgender and Question Youth Program provides education on sexual diversity for the general public as well as support for the sexual minority youth. The Portland-based Latin American/Asia Pacific Youth Program empowers young people and encourages cultural sharing between immigrant communities. Add Quaker youth to the mix and what do you get?

The Youth Action Program aims to bring together a group of young people from these diverse backgrounds to learn how to be effective participants, leaders, and allies in the struggle to overcome violence and injustice. As Rachel Down, a Friend from Bainbridge Island says, "Youth need to know there are other people out there that care for them and care about the same issues as they do."

From these well-sown and ambitious seeds, the Youth Action Program grew. In good Quaker manner a committee was created to oversee the work of creating a program. Now, at the end of my one-year term as a QUEST intern, I look back on the past year's successes and problems, and look towards the coming year's exciting challenges and potentials.

When I think back on this year, images come to mind of young people staying up late playing cards, or talking about what the different AFSC programs mean to them; of juggling lessons; of collectively trying to figure out how to deal with harassment creatively and non-violently; of collecting signatures to raise the Washington state minimum wage; of a group of youth from the GLBTQ program discussing with some Junior Friends how to be allies; of seeing someone's eyes light up as he explains a new idea for creating a coffeehouse time for activist youth to network and share experiences; seeing the fire spread to other eyes and the idea grow; of joining in a discussion struggling with what violence is, and whether it is inherently evil.

This coming year will continue to be

("Quaker and AFSC Youth," cont. on page 39)

("Quaker and AFSC Youth," continued from page 38)

filled with such images. The Youth Action Program is continuing with a clearer focus and new elements. It will continue to foster events which bring youth from different backgrounds together to learn about one another and work jointly on projects and to empower youth to become activists for peace and social justice. It will continue to work with other programs to reach out beyond the urban centers of Portland and Seattle. The coming year is especially exciting for me, though, because we will be adding a new twist; we will be using an exciting new training tool called the Help Increase the Peace (HIP) Program.

Although HIP is new for us, it was founded in 1990 and has since expanded to sixteen states and has received wide recognition. In Washington, DC, this May, the HIP program at Cardozo High School was recently honored with an award from Team Harmony and Hillary Rodham Clinton. At the awards ceremony, Junior Lakeyish Bloomfield explained "HIP is based on the conviction that nonviolence and participating in our communities can better each of us and our world." The HIP program teaches conflict resolution skills to young people through a series of workshops focused on listening skills, prejudice reduction and awareness, and opportunities for initiating social change. Beyond this though, confides one sheepish adult, "It's fun!" Games get people up and moving around the room, talking with different people, and explaining their viewpoints.

The program includes three levels of training: basic, advanced, and training for trainers. Youth Action will be building a cadre of trainers, reaching out especially to previously underserved areas of the Pacific Northwest, including Montana and Alaska, and building a continuing presence in schools and communities to which we're invited.

In my experience, Quaker Youth from different sides of the continent share many of the same games and qualities. Now we are looking to find common ground between young people who have grown up in different cultures, different places, and different religions. We're looking to find the common ground, discover and respect differences, and work together towards creating positive change.

If you would like to learn more about the Youth Action Program, or make a financial contribution, please contact me, Alisa Bieber, AFSC Youth Action Program Director, (206) 632-0500 or ajbieber@juno.com.

Vital Statistics

New Members/Transfers

- Carol Rose, Palo Alto Mtg.
- Maia Rose, Wyoming Mtg.
- Jeanne, Kevan, and Neil Davidson transferred from West Branch, Iowa, to Eugene Mtg.
- Jed Appelman, Strawberry Creek Mtg.
- Charles Martin, San Francisco Mtg.
- Patrick Mueller, Mountain View Mtg.
- Marilyn Cobo, Multnomah Mtg.
- Ralph and Viva Lugbill transferred from Langley Hill to Boulder Mtg.
- Paula Palmer, Boulder Mtg.

Marriages/Unions

- Sherrin Loyd and Jill Lessing, September, 1998, Strawberry Creek.
- Jeff Murphy and Stacy Marsh, July 25, 1998, Multnomah Mtg.

Deaths

- Hugh Groves Hansen, June 25, 1998, Wyoming Mtg.
- Dan Stanislawski, June 12, 1997, Berkeley Mtg.

Calendar

- **October 9 - 12: FCUN Annual Meeting**. Temescal Canyon (near Los Angeles). Contact Ruah Swennerfelt at fcun@together.net.

- **October 23 -25: Friends and Native Americans.** Alan Strain. Seeking right relationship between two peoples. Ben Lomond.

- **November 13-16, The Quaker Lesbian Conference**, Quaker Center, Ben Lomond, California. Contact: Virginia Allin (510) 865-0815.

- **November 14-15. Southern California Quarterly Meeting**. Santa Monica Meetinghouse.

- **November 20-22: The Joy of Clerking Better.** Betty Polster. How's and why's for new and experienced clerks and recording clerks. Ben Lomond.

- **December 27-January 1: The Year End Retreat.** Susan Murphy. Another memorable week to regain your center and prepare for new growth. Ben Lomond.

Friendly News

Arizona Half-Yearly Meeting

Arizona Friends seem to have been unusually mobile in the last months, so I thought that for once I might report on individual Friends who have moved or who have had interesting travels. Donna and Cecil Smith, members of Tempe Meeting for many years, moved at the beginning of April to Maryland to be near their three children. In August they expect to move into the Quaker continuing care community, Broadmead. The Meeting held a farewell meeting for worship and potluck to wish them well in their new life, and they were presented with a scrapbook full of photographs of and letters from Tempe Friends. Another Friend who is moving east is Steve Taber of Flagstaff Meeting who will be moving into an apartment in a Quaker retirement facility in Newtown, Pennsylvania. He, too, will be closer to his children. Finally, Pat and Jay Jemison of the Prescott Worship Group have moved to Sierra Vista. Vickey and Steve Finger of Flagstaff Meeting have been celebrating the moves of their children and families to Flagstaff—their son, Ramsey Finger, with his wife, Ellyn Zografi, and their son Elias in the fall, and in the spring, their daughter Liz with her husband, Scott Brucchieri. Anne and Karl Karlstrom and their two children, now of Albuquerque, will be back in Flagstaff for a while in July, having spent the fall semester in Massachusetts where Karl was a visiting professor at MIT, and the spring semester in Adelaide, South Australia. Another Friend returning briefly to Flagstaff was Mary Minor who came in the spring to attend the dedication of the Charles O. Minor Nature Trail at the Arboretum. This trail has been in the planning and building for many years and, I can report from personal experience, is beautiful. Chuck Minor was among the first board members of the Arboretum and served until his last illness in 1997. Mary recently visited Costa Rica on a two week tour organized by Quakers which included a visit to the Friends Center in Monte Verde and a visit to a cheese plant established by Quakers. Jan and Fred Stevens of Flagstaff Meeting also visited Costa Rica recently with their two sons, Jacob and Paul, and spent time at the Monte Verde Nature Preserve. I know this does not count as a recent trip, but at the fall AHYM, I had a wonderful time talking to Ruth Bell of Pima Meeting about her trip of a lifetime to the Jane Austen sites in England. This June, Carl and LaDonna Wallen from Tempe Meeting were fortunate enough to be able to go on a Quaker tour of England, led by John Punshon. They had a wonderful time, and were able to visit many sites important in Friends' history. They climbed Pendle Hill and visited the Quaker tapestry. Tempe Friends are looking forward to hearing about their experiences. Jane Truitt, also of Tempe, recently returned from a visit to the Bilbao Guggenheim Museum in the Basque area of Spain. Finally, another Tempe Friend, Ann Hardt, was honored in April when, at a special reception and dinner, she was presented with the Distinguished Alumna Award by Southwestern University, Georgetown, Texas, for all the work she has done over the years in the cause of peace.—*Doris Tyldesley, Tempe Meeting*

Hawaii

The following is an edited version of the moving State of the Meeting message presented by the Clerk of Honolulu Friends Meeting:

COMMUNITY

Although our society rewards individualism, Honolulu Friends meeting this year has strengthened our bonds of Community. Several steps were taken to improve our ministry to young people. The first annual Quaker Youth Camp was held in August 1997, and the second in June 1998. The Meeting approved a minute that provides for the formal registration of the children of the Meeting. And the First Day School room was renovated, improving the physical environment for all who use the space.

The Meeting spent some time threshing out different views on stewardship, and many worked hard to give of their time, talents, and money in a renewed commitment to this principle of Community.

Honolulu Friends Meeting rejoiced when Friends on the Big Island of Hawai'i officially became a Monthly Meeting of Pacific Yearly Meeting. Our sense of joy and pride after years of nurturing the Preparative Meeting, watching them grow, and finally letting them go, was like a family rejoicing in their children's success.

And as we bade farewell to members who transferred to the Big Island Monthly Meeting, we welcomed three new members who joined the Honolulu Meeting this year.

EQUALITY

There was much discussion and threshing this year following the request (from the Sexual Minority Subcommittee of PYM's Ministry and Oversight Committee) that we respond to the PYM minute on same-sex marriage. Honolulu Friends searched deeply, individually and corporately, seeking leadings of the Spirit with regard to our testimony of equality. We approved a minute stating these leadings in a way that may guide our individual actions and our corporate ones, both within the Meeting and in the wider community.

SIMPLICITY

Much of the Meeting supports the Coalition Against Legalized Gambling in Hawai'i. Although many in our wider community believe gambling is the answer to Hawai'i's economic woes, Friends stand firm in our testimony of simplicity, striving to keep gambling out of Hawai'i and to find other solutions to economic injustice.

Meanwhile, does new technology simplify our lives? The Meeting's accounting system has been computerized, as have the library catalog and the Meeting minute records, and the Meeting now uses e-mail. All this is good when the computer is working and those operating it understand it.

UNITY

Honolulu Friends Meeting has struggled hard this year for Unity, perhaps the most difficult testimony for us to live. Twice this year the Meeting for Worship with a Concern for Business fell into disorder and had to be reconvened another day. The Worship and Ministry committee was laid down and reconstituted. The integrity of some committee work has been questioned. There has been mistrust and disharmony. But throughout, Friends have found the strength and courage to speak Truth, the humility to support those low in spirit, and the forbearance

("Friendly News, continued on page 41)

("Friendly News," continued from page 40)
to seek a way forward in order to sustain this "blessed community" that we hold so dear.

PEACE

Many people in Honolulu Friends Meeting work for peace, and the Meeting has supported efforts both within the Quaker organizational structure and in the wider community. The most notable of these is the work done by the Meeting Thrift Shop. All proceeds from the Thrift Shop support peace and social justice either through American Friends Service Committee or through our Peace and Social Concerns Committee.

Peace and Social Concerns Committee has helped us follow and support efforts to stop the Makua amphibious landing maneuvers and to push for payment of all U.S. dues to the UN through letter writing; it has called our attention to death penalty issues though correspondence with a death-row prisoner in Mississippi, and to the threat of war against Iraq.

SPIRIT

Pendle Hill instructor Betty Polster gave a Clerking Workshop which helped us understand that all our meetings together are Meetings for Worship. We have tried to practice this principle in Monthly Meeting, as well as in committee meetings, deepening our corporate spiritual life. At our annual retreat Chris Ravndal from Pendle Hill gave a workshop on Centering Prayer, deepening the Meeting for Worship experience for many.

Thus we come back to where we began, at Meeting for Worship, where out of the silence and the leadings of the Spirit these testimonies arose. They have been given to us to direct our lives both as individuals and as a group, so that our lives may speak in all that we do.—*Byron Bender, Clerk, Committee on Ministry and Oversight, Honolulu Friends Meeting.*

Southern California Quarterly Meeting

In an experimental new format, small numbers of SCQM's Monthly Meetings met on June 6 in four concurrent "Cluster Meetings," the final event of a series of programs focused on the concept, "Being More Aware of the Presence of God." Gathering in the larger meetinghouses (Claremont, La Jolla, Orange Grove, and Santa Monica), the Cluster Meetings addressed the subtheme of "The Power of Worshiping Together."

The plan was to provide one Quarterly event which turned attention solely to worship, leaving business issues aside. By providing smaller gatherings of those in geographic proximity, the Quarterly hoped (1) to encourage a turnout of those who might not travel a greater distance to attend and (2) to lay groundwork for a stronger network among as well as within the Meetings. The turnout of more than 100 people altogether was heartening for a first-time venture.

The Clusters pondered several questions:

"For you, what is the difference between Quaker corporate worship and a group of people in the same room meditating individually?

"What happens for you in the silence during meeting for worship that differs from the silence in other settings?"

"If Meeting could do one thing to deepen your experience of the Light during worship, what would it be, and what has helped you in the past?

"What is your responsibility for the quality of the meeting for worship?"

A "Light and Lively" activity (the participants imitating frogs and butterflies and the like) provided a break of physical exercise and fun as well.

Those who took part reported a warm and F/friendly experience. Most liked the questions that set the tone for the day. One commented that it was especially interesting to find others expressing similar thoughts to hers, for she noted how little opportunity many have to share those thoughts. Another noted that hearing thoughts from other Meetings promotes growth within one's home Meeting, a challenge perhaps to the stagnation of a comfort level that can lead to complacency. One person suggested that the smaller meetings received more benefit from the Clusters, having fewer resources than larger meetings for this kind of event. While the comments were mostly positive ("an excellent gathering!"), some participants made constructive suggestions for future Cluster Meetings. The planners are taking note. —*Bobbi Kendig, Marloma (Long Beach) Meeting.*

Memorial Minutes

Donald Edward Craig

Donald Edward Craig was born October 6, 1911, in Seattle and died in Tacoma on October 1, 1997, just five days short of his 86th birthday. Don graduated from Roosevelt High School in 1929 and received a BA in Music from the University of Washington in 1934.

While an undergraduate, Don Craig worked full-time as a producer and announcer for several early radio stations, including KOMO. After graduation he worked in Hollywood as a singer for network radio and film studios, and then in New York for NBC radio. During the 1950's Don became the choral director for the Bell Telephone Hour.

In 1955 he received an MA in Music and Music Education from Columbia University Teacher's College. In 1959 he joined the faculty of Ithaca College in New York, where he was active in a Quaker meeting. He continued his teaching career as Professor of Music at the University of Wisconsin from 1965 to 1970 and then at Connecticut State College until his retirement in 1982.

Don Craig was active in the Quaker Meetings in Ithaca, New York, Madison, Wisconsin, and New Milford, Connecticut. He served as Treasurer of the Madison Meeting and he led singing prior to Meeting. Don returned to Seattle in 1986 and transferred his membership from the Housatonic Meeting in New Milford, to the University Meeting where he served on the Friends Center Committee.

Four years later in 1990, he moved from Seattle to Tacoma. He is survived by a wife, Barbara Norris Craig of Tacoma, a childhood friend whom he married in 1992. He also leaves behind one son, Peter, of Laguna Niguel, California, and three grandchildren.

Don Craig's Quaker beliefs seemed to be reflected in his music. A reviewer, likely unaware of Don's religious background, said, "He obviously prefers the composer's text to many of the potential twists and shocks. This is admirable... (The chorus) sang with dignity and restraint, especially the 'Exultate Deo,' which easily might have had too much exultate and not enough Deo."

Don also used his professional voice

("Memorial Minutes," continued on page 42)

to assist others. For the last twenty-three years of his life, he was a volunteer reader for the Recording for the Blind in New York and Los Angeles and for Washington Talking Books and Braille Library in Seattle. □

Paul M. Husted

Paul M. Husted, of Missoula Friends Meeting, died on Monday, April 13, 1998, at the Mountain Valley Hospice House. A memorial service in the manner of Friends was held at the Meetinghouse in Missoula, MT on May 9. Friends and family gathered to celebrate the remarkable life of this generous soul and peace activist.

Paul was born on April 27, 1911, in Bridgeton, New Jersey, to Monroe and Maude Husted. Throughout his long life, Paul advocated peace and cooperation in human relations. He supported the movement for racial equality beginning in the 1930's as a member of the Fellowship of Reconciliation, registered as a conscientious objector during WWII and helped to found numerous cooperatives, including Co-op America. Paul's first career was as an electrical engineer. He was graduated from St. Lawrence University in 1951. Later, he became ordained as a minister in the Unitarian Universalist tradition, and also served as interim pastor for a Friends Church in Rhode Island. Retiring from the ministry in the early '60s, Paul worked as a mental health clinical counselor and advocate in Massachusetts and New Hampshire. He married his wife Elizabeth in 1966, and together they operated a halfway house for the emotionally disturbed in the 1970s. In 1976, Paul retired, living first on Peak's Island, Maine, then in Port St. Lucie, Florida, in 1984 and finally moved to Missoula in 1992. Throughout these "retirement" years Paul worked tirelessly and gave generously of his time and money to many organizations, including Habitat for Humanity, American Friends Service Committee, the Union of Concerned Scientists, and the Rainbow Coalition. He was a visible and vocal opponent of nuclear power.

When Paul came to Missoula Friends just two short years ago, at the age of 84, he clerked the Adult Education committee, and jump-started the Peace and Social Concerns committee. When Friends visited him and Betty in their home, we were treated to a guided tour of his basement Mountain View Activist's Art Gallery: a collection of Paul's paintings of influential figures who have worked for peace. The week before he died, the P&SC committee met around his bed in his hospital room; at this meeting Paul raised the concern of Tribal Sovereignty with our state's Native American population and urged us to find a way to act. (In late May, at a retreat of western Montana Friends, we continued to season this corporate leading.)

With the support of his wife Betty, Paul's commitment and activism continued until the very end of his life. He felt called to urge Friends to bear active witness to their leadings—to not wait—as time is short. The process of his dying was a gift to the Meeting: his lucidity and grace in letting go, his asking for what he needed (including a Friend's classical guitar playing), his bringing the Friends' community together. At his memorial service, many remembered him with an abundance of love and respect. The Meeting for Worship closed with an instrumental version of "Let there be peace on earth, and let it begin with me"—certainly a fitting description of the way Paul lived.

Paul leaves his wife Elizabeth, four children from his first marriage, Dorothy, Paul, Pauline and Carl; and three step-children, Deborah, Alan and William Newell, eleven grandchildren and one great-grandchild. □

William E. Nelson

A Seattle native, William E. Nelson, an outstanding teacher, artist and political activist, died October 22nd, 1997. A member of the Port Townsend Worship Group for the past 37 years, Bill shall be remembered and sorely missed by the community at large.

Bill and his family started the first Port Townsend Quaker group around the wood stove in their home at the Old North Beach Cider Mill in 1960. They attended the Scarsdale Friends Meeting in Westchester County and the Beth Page Meeting in Long Island before settling in Port Townsend.

The Nelson's history with Quakerism on the east coast involved social action and the justice system. Bill and his wife were members of the Peace and Concerns Committee. They both worked to establish bail for minor offenders who might otherwise have remained in jail while waiting for their trial. Bill was a constant attender at local meetings and sometimes filled the role of gadfly when he felt an issue of moral or ethical conscience was involved. He was outstanding in service to others who were needy or in trouble.

His personal life style sometimes bordered on the Spartan in an effort to exemplify what he believed to be the most effective and peaceful means of diminishing inequity and global strife. He was an active protester of the Vietnam War as part of the Quaker peace movement. Bill was outspokenly critical of the "Black Fund" and its potential for promoting war in other parts of the world.

Bill is survived by his wife Eleanor, his sons Robert and James, his sister Sylvia, and other family members.

The Port Townsend Quaker Worship Group hosted a memorial service and the Community Orchestra dedicated a concert to him featuring a performance on a violin he crafted.

A retrospective of Bill's art work painted on location in Port Townsend, Seattle, New York, Oaxaca and different parts of Europe took place June 26-28, 1998, at the Jefferson County Fairgrounds. A cello, that he hand-carved during the last year of his life, was on display as well as his violin—not only as unique works of art and music, but as symbols of his indefatigable spirit. □

("NPYM Epistles," continued from page 37)

the Spirit" and we talked a lot about what our fruits of the spirit are. We drew a fruit of the spirit tree and throughout our time together we had more and more ideas. Here are some: Patience, drawing, laughter, kindness, singing, stories, cooperating, courage, sharing and love.

Connie and Nancy planned activities for us but we did a good job of doing what we wanted to do most of the time!

In the words of one of us: "We just liked being here!" □

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Santa Fe Friends Meeting seeks resident. Mature, hospitable Friend for two-year term beginning 11/98. Commitment to Quakerism and Service. Send for info. to Search Committee, Santa Fe MM, 630 Canyon Rd, Santa Fe, NM 87501. (505) 983-7241.

Resident Friend. Orange Grove Monthly Meeting in Pasadena, CA, is seeking a Friend to provide a Quaker presence on our property, assist with Meeting activities, and have overall management of the property in exchange for on-site housing. This opportunity is for a period of two years, with starting date to be negotiated and renewal possible. Could be for one person, or two individuals sharing a small apartment. If interested, call Ann Harwood at 213-660-1771, or write to our Clerk at 526 East Orange Grove Blvd., Pasadena, CA 91104, describing how such a move would fit in with your current life situa-

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"Let Us Try What Love Can Do..."

October, 1998

Friends Bulletin

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